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“As the ancient worthies appreciated the ordinances, the revelations, the ministrations, and the powers of the Lord’s House in their midst, so do the Saints of Latter-days. As in the tabernacle, a portion of the Priesthood was bestowed, so in the temple at Kirtland was a measure given. As in the temple at Jerusalem, a greater portion was bestowed, so also in the Holy Temple of the city of Joseph were made known the wonderful purposes of Jehovah concerning the past, the present, and the future generations of man, both living and dead. Hundreds have secured unto themselves and their posterity the glorious promise of eternal life, and have obtained power to build up the Kingdom of God in the earth, and become saviours upon Mount Zion. Having thus made their calling and election sure, they labour with increasing assiduity, and all the faithful may become partakers of the same glory; and this must be effected by the same means, viz., in the House built unto the Lord. Therefore, Saints in the British Isles, let us arise and build!”

Franklin D. Richards

Millennial Star, Vol. 14, p. 9, 1854.

Spiritual Teaching of the Gospel

IN no field is there greater need than in religion, to be dynamic and powerful. In the twenty-two months I have spent in the mission field, I feel that our greatest gains have been made when we asserted our message clearly, vigourously, directly, and in such a manner as the Holy Spirit can bear witness of its truthfulness. I believe "spiritual teaching" is teaching that is borne witness of by the Holy Spirit. Such teaching brings about conversion and contributes to the development of a mature, enlightened, faithful disciple of Christ.

We live in a time when people are apathetic to religion because they are confused and see little hope of order coming out of the chaos. It is weariness and disillusionment as much as anything which causes people to believe that it matters little what religion is adhered to, if one is adhered to at all, or to pass religion off as a hopeless muddle which no one can straighten out. I think few people would feel that there was no need today to have some definite instructions from God, but there are very few who accept the possibility of its fulfillment.

At Hyde Park a few nights ago a lady asked, "Why do you come over here to convert us?" "Because, good lady," I said, "God has sent us." I don't know whether the lady was impressed or not, for she continued to rail against us, but I felt that the Holy Spirit had witnessed to some others who were there, that we were speaking the truth. By far the greater number of persons to whom we bear witness of the truth are those who are silent listeners on the outer fringe of the crowd. The Lord expects us to carry the message over the heads of the hecklers and rabble-rousers to the honest and meek folk who are present in the more peaceful sections of the crowd.

We are all painfully aware, sometimes, of the not-very-easy process people have to go through to become Latter-day Saints. No matter what one may say, it is not an easy thing for a person to become a convert to the Church of Christ. He has to sever himself from centuries of religious tradition, and that is a painful process, however sure he may be that the step he is taking is right. Often it happens that the Lord takes two of a city and one of a family, and it is necessary to sever family ties for the love of the Gospel. Especially are those entitled to our affectionate service who by virtue of their strong faith have sacrificed much to join the Church of Christ.

The missionary is obligated to two parties in the performance of his duties. First of all he is obligated to God to go forth and in meekness and fearlessness proclaim His word. He is not to fear man but he is to fear God, and faithfully to teach the word of God,

not in a passive, weak, ineffectual way, but with power and vigour. Second, the missionary is obligated to his fellow men to teach the word of God. The Lord will open every legitimate avenue into the human heart for those who love Him. The Holy Ghost, through the spirit of discernment, will usually dictate the proper method to follow.

If the teachings the Lord has given us to enlighten the children of men come in conflict with the precepts of men, and that means man-made churches, it is the responsibility of the missionary to do his best to cause the word of the Lord to dominate. We cannot, with impunity, teach incorrect principles so that we might not jar people. The Lord has said that those who cannot endure to be chastened are not fit for the kingdom. But lest any man should esteem us to be his enemy, we must manifest love, goodwill, and heartfelt consideration and helpfulness for the crisis that must be passed through.

The Lord wishes to have no man against his (man's) will. No man will be forced to heaven. It is the objective of the Lord to teach people correct principles and lead them to eternal life. Each must choose for himself.

There are many "witnesses" of the spirit to be had along the way. As missionaries, I believe we must seek to have the words we speak, and our actions "witnessed" of by the Holy Spirit. Then I believe our words and works will have the dynamic force necessary to bring people to conversion, and finally, to the perfection of a saint and the fulness of the stature of Christ.

We lay down no system of long, drawn-out arguments and calculations to convince men. We come not to argue with men in endless debates. We worship a God who reveals His will to people, tells them what is right and what to do. The honest, the good, the meek, and virtuous are gathered by the Spirit of the Lord, and that spirit will finally gather all the Saints of God.

I am firmly convinced that though many persons who have come within the sphere of influence of the Church, and have not accepted it immediately, or who have passed it off at present for one reason or another, will at another time accept the Gospel. The race is not yet fully run, and there will be many who will yet enter and will qualify. In the meantime each saint and missionary must powerfully assert that the kingdom is at hand. Our lives on the earth are short at best. What the Lord has in mind for us to do is a life time work. Every man must labour, for the night draws nigh, when it will be too late to work.

The Lord has the final word: ". . . I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained to this power.

FOR THIS IS A DAY OF WARNING, AND NOT A DAY OF MANY WORDS. FOR I, THE LORD, AM NOT TO BE MOCKED IN THE LAST DAYS."

(The word of the Lord to this generation, given through Joseph Smith, the prophet, August, 1831. See Doctrine and Covenants, Section 63:58-60.)

Elder Willis Brimhall

ELDER MATTHEW COWLEY

A BIOGRAPHICAL SKETCH

ELDER Matthew Cowley, born August 2nd, 1897, at Preston, Idaho, was ordained to the Apostleship and set apart as a member of the Council of the Twelve on October 11th, 1945. Long known as an appealing speaker and convincing missionary he has since been privileged to spread his zeal and enthusiasm for the Restored Gospel in nearly all parts of the Church and especially in the Pacific Island Missions.

Elder Cowley has always had the missionary zeal that is found only among those sincerely converted to the Church. He went on his first mission to New Zealand at the age of 17, and while there developed an undying love for the Maori people.

Among other things, on this mission, he translated the Doctrine and Covenants, and Pearl of Great Price into the Maori language, and re-edited the Book of Mormon. Then in 1938 he went back to New Zealand to preside over the mission, which position he held until shortly before his present call.

Elder Cowley has been one of the most powerful influences for good among the islanders of any man in modern times. He acts in a presiding capacity over all the Church's missions in the Pacific, visiting them frequently, and finding himself greatly beloved by the natives. He is also a member of the General Church Missionary Committee and a great friend of the Lamanite people.

Before devoting his full time to the Lord's work he was a practicing attorney, and at one time was County Attorney of Salt Lake County.

He is the second generation in his family to serve in the Council of the Twelve.

LINE OF AUTHORITY

MATTHEW COWLEY was ordained an Apostle October 11th, 1945, by George Albert Smith.

GEORGE ALBERT SMITH was ordained an Apostle October 8th, 1903, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, and set apart as a member of the Quorum of Twelve Apostles, October 8th, 1867, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris, who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams), to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188), after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James, and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

THE FAITH OF A CHILD

By Matthew Cowley of the Council of the Twelve

Conference Address, April Conference, 1953

I WOULD like very much to welcome my friends who have come from far-off Hawaii, to this conference, **Aloha mai, aloha nui loa.**

Yesterday morning, had I been called upon to speak, I would have attempted to speak about the integrity of the home. Had I been called upon yesterday afternoon, I would have talked about this nation under God. Had I been called upon last night in priesthood meeting, I would have urged the brethren to keep in training with respect to the priesthood which they hold. Had I been called upon this morning, I would have talked about John the Baptist who was the forerunner of Christ, whose resurrection we commemorate this day. But I was told this morning that an inquiry had been made about when I was going to speak so that a little friend of mine could listen in, and so I am going to talk about my little friend, my little friend, Joe, who is in the polio ward of the county hospital.

A few weeks ago I went with a young bishop to visit Joe. I did not know how old he was, I could not see how large he was, all I could see was his head protruding from an iron lung. He was unconscious. He was afflicted with polio and double pneumonia. When we went in, the nurse placed robes on us, and we had to put masks over our faces. We prayed over little Joe. Two weeks later we called again at the hospital and asked if we could see the little lad. The nurse said, "Yes," and when she called him, he came running up the hall to meet us.

I said, "Do you know who I am?" He replied, "Are you Brother Cowley?" I said, "Yes." He then said, "I was unconscious when you came before, wasn't I?" "You certainly were," I

said, and then he replied, "No wonder I don't recognise you."

He took us into his room, and lying in an adjoining bed to his was another young chap, twice the age of Joe. And after visiting for awhile, we were about to go when little Joe said, "Wait a minute, don't forget my partner." I said, "What do you mean?" And he said, "You pray over my partner, and then he can thank you for a prayer the same as I did."

And so we turned to his companion, a young lad sixteen years of age, stricken with polio, and he said, "I would like a blessing. I am a teacher in the Aaronic Priesthood in my ward." And so we blessed Joe's partner. Two weeks later we called back again. On this visit little Joe was rather sad, and we asked him what was the matter. He said, "I am lonely. Maybe I shouldn't have asked you to bless my partner. He got well too soon and has gone home."

Well, little Joe is probably listening in, and maybe he can see me on television as I speak, so I want to say to you, little Joe, we are thinking about you. We are praying for you. We have been told here by the great leaders of this Church that we should have a simple faith. Christ Himself says that we should have faith like yours, the faith of a little child, and unless we have your faith, we cannot enter the kingdom of heaven. Joe you are of the kingdom of heaven because yours is a faith which has not been tarnished by learning, by the wisdom of men. It is simple. And there are many of your companions down there with you. We are thinking of them. There are the little Joes and the little Janes who are there, some in iron

—contd. on page 235

Strength of the Mormon Position

Elder Orson Whitney

Part VI

The Power of Music—Seeing for One's Self

Music softens the heart, and helps men and women to receive the Gospel. Tourists come in a constant stream, to listen to the wonderful tones of the great organ and the singing of the splendid choir in the Salt Lake Tabernacle. The Gospel is not always preached to them; they do not always want the Gospel; but they are mellowed by the music, and they go away with kinder feelings toward, and a better understanding of, the people who build such instruments, who organise such choirs, and rear such structures. Their works speak for them. Grapes are not gathered from thorns, nor figs from thistles. Depraved wretches, such as the "Mormons" are falsely represented to be, do not love music, poetry and philosophy, do not cultivate the arts and sciences, do not turn deserts into gardens, nor rear Tabernacles and Temples unto God.

I well remember when President Grant came to Utah—the first President of the United States to set foot within the Territory, now a State. It was at a time when, all over this broad land, the bitterest prejudice prevailed against the Latter-day Saints; and it was freely asserted that the man who finished with the South, would "make short work of Utah and the Mormons." Among the places visited by the President and his party while in Salt Lake City, was the Tabernacle, where they heard the great organ. I do not know what he thought of it, but Mrs. Grant, her face streaming with tears, turned to Captain Hooper, who had been Utah's delegate in Congress, and said with deep feeling: "I wish I could do something for these good Mormon

people." The music had touched her heart, and perhaps the heart of her noble husband; for General Grant was noble, though yielding at times to strong prejudice.

Before reaching the Tabernacle, he had passed up South Temple Street, lined on both sides with Sunday School children, neatly and tastefully attired, waving banners and mottoes of welcome to the Nation's Chief. Riding in an open carriage, and running the gauntlet of applause and cheers, the honoured guest turned to Governor Emery, who sat at his side, and inquired concerning the juvenile host: "What children are these?" "Mormon children," replied Emery. Grant was silent for a moment, and was then heard to murmur, "I have been deceived."

But he never was deceived again—not in the same way. He could trust his eyes when he looked upon these beautiful children: they were not the product of crime and depravity, not the offspring of savages and criminals. He could trust his ears, too, when he heard that choir and organ. No one could make him believe, after that, that the "Mormons" were as black as they had been painted.

No Substitute for the Gospel

There is more than one way to reach the human heart, and God has legitimate use for everything good, wise, virtuous and praiseworthy. Let it not be supposed, however, that music, poetry, painting, sculpture, philosophy, science, or anything else, can take the place of the Divine Plan whereby He proposes to save this world, as He has saved millions of worlds like it. He will use everything good and true and

beautiful to melt the hearts of His children and prepare them for salvation; but salvation itself comes only by one route—the Gospel of the Lord Jesus Christ. This is the Great Ideal, and it must be honoured as such. In dealing with it, no Procrustean process is permissible. It must not be chopped off because men think it too long, nor stretched out because they deem it too short. God did not send His Truth into the world to be mutilated. Men's theories, however plausible, cannot supersede divine revelation. The gifts of God, however precious, are no standard by which to judge the Giver. The Truth as Heaven reveals it is the Standard, and the opinions and theories of men must give way. There is no substitute for the Gospel of Jesus Christ.

Propositions to be Reconciled

Referring now to a passage previously quoted, concerning the days of Adam, when a decree went forth that the Gospel should be in the world "until the end thereof." I was once asked to reconcile that passage with the idea of a new dispensation, the question coming in this form: "If the Gospel was to be in the world from the days of Adam 'until the end,' what was the need of restoring it—bringing it back again?"

There are two ways of reconciling these propositions. They do not really contradict each other. The Gospel has been in the world from the beginning by a series of dispensations, reaching through the entire range of human history. Our finite minds are prone to tangle themselves up in little details that cause endless quibbles and often give us a great deal of trouble; but God sweeps the whole universe with His infinite gaze, and what seems mountains to men are less than mole-hills in His sight. The gaps between the Gospel dispensations are not so wide to Deity as they are to us. The Lord has found it necessary at different times to temporarily withdraw the Gospel and the Priesthood from the midst of men; and yet, by repeated restorations,

forming a continuous chain of dispensations, He has kept them in the world from the beginning down to the present, thus making good His ancient decree.

A Twofold Creation

But there is more to this argument. God's works are twofold, firstly spiritual, secondly temporal; and the most important part of creation is the spiritual part. Man and woman were made first as spirits, and the same is true of earth and all that it contains—beasts, birds, fishes, trees, plants and flowers; in short, all created things. (Moses 3:4-9.) Given bodies, they become souls—not all human souls, but souls nevertheless; for the spirit and the body constitute the soul. It is the soul that is redeemed and glorified. The spirit alone cannot advance that far; it can live without the body, but the body without the spirit is dead. Evidently, therefore, the spirit is the more important. What wonder? God created the spirit; but when it came to creating the body—bodies in general—He delegated to man that portion of His work. Man can make the body of man, and can destroy it; but cannot destroy the spirit, it is beyond his power.

Now the planet upon which we dwell has a spirit. Hence there is a Spirit World; and there the Gospel has been preached for ages, so that the dead, or the departed—for they are no more dead than we are—might have opportunity to embrace it and be "judged according to men in the flesh." (I Peter 4:6.) And the withdrawal of the Gospel from the temporal world would not necessarily involve its withdrawal from the spiritual world. Thus the divine decree, that the Gospel should be in the world "until the end thereof," receives additional vindication. God's word cannot fail.

The World of Spirits

"The Spirit World," says Parley P. Pratt, "is not the heaven where Jesus Christ, His Father, and other beings dwell, who have, by resurrection or translation, ascended to eternal mansions and been crowned and seated on

thrones of power; but it is an intermediate state, a probation, a place of preparation, improvement, instruction, or education, where spirits are chastened or improved, and where, if found worthy, they may be taught a knowledge of the Gospel. In short, it is a place where the Gospel is preached, and where faith, repentance, hope and charity may be exercised, a place of waiting for the resurrection or redemption of the body; while, to those who deserve it, it is a place of punishment, or purgatory or hell, where spirits are buffeted till the day of redemption. As to its location, it is here on the very planet where we were born." (Key to Theology, chapter 14. Compare Alma 40:11-14.)

Joseph Smith tells us that our departed friends are very near to us. We need not sail off into space to be in the spirit world. We have only to pass out of the body; for the spirit world is right around us. Parley continues:

"The earth and other planets of a like order have their inward or spiritual spheres, as well as their outward or temporal. The one is peopled by temporal tabernacles, and the other by spirits. In this spirit world there are all the varieties and grades of intellectual beings which exist in the present. For instance, Jesus Christ and the thief on the cross both went to the same place, and found themselves associated in the spirit world."

Jesus, it will be borne in mind, had been crucified between two thieves, one of whom derided Him, insulting His dying agonies. The other, being penitent, prayed: "Lord, remember me when thou comest into thy kingdom." To him the Saviour said: "Today thou shalt be with me in Paradise." Because of this utterance, well meaning though uninspired souls have jumped to the conclusion that the penitent thief was promised immediate heavenly exaltation, for repenting at the last moment and professing faith in the Redeemer. And this notion is still entertained. The criminal who has forfeited his life and is under sentence of death because he is unfit to dwell among his fellow crea-

tures, is made to believe that by confessing Christ even upon the scaffold, he is fitted at once for the society of God and Angels, and will be wafted to eternal bliss. Jesus never taught such a doctrine, nor did any authorised servant of God. It is a man-made theory, based upon faulty inference and misinterpretation. The Bible plainly teaches that men will be judged according to their works. (Rev. 20:12-13.) It was best for the thief, of course, to repent even at the eleventh hour; but he could not be exalted until prepared for it, if it took a thousand years. Jesus Christ and thief both went to the world of spirits, a place of rest for the righteous, a place of correction for the wicked. Parley goes on to say:

"But the One was there in all the intelligence, happiness, benevolence and charity which characterised a teacher, a messenger anointed to preach glad tidings to the meek, to bind up the broken-hearted, to comfort those who mourned, to preach deliverance to the captive, and open the prison to those who were bound; or, in other words, to preach the Gospel to the spirits in prison, that they might be judged according to men in the flesh; while the other was there as a thief, who had expired on the cross for crime, and who was guilty, ignorant, uncultivated, and unprepared for resurrection, having need of remission of sins and to be instructed in the science of salvation.

"In the world of spirits there are Apostles, Prophets, Elders, and members of the Church of the Saints, holding keys of priesthood, and power to teach, comfort, instruct and proclaim the Gospel to their fellow spirits, after the pattern of Jesus Christ.

"In the same world there are also the spirits of Catholics, and Protestants of every sect, who all have need to be taught and to come to knowledge of the true unchangeable gospel in its fullness and simplicity, that they may be judged the same as if they had been privileged with the same in the flesh.

"There is also the Jew, the Mahometan, the infidel, who did not believe in Christ while in the flesh. All these

must be taught, must come to the knowledge of the crucified and risen Redeemer, and hear the glad tidings of the Gospel.

"There are also all the varieties of the heathen spirits; the noble and refined philosopher, poet, patriot, or statesman of Rome or Greece, the enlightened Socrates and Plato, and their like, together with every grade of spirits, down to the most uncultivated of the savage world.

"All these must be taught, enlightened, and must bow the knee to the eternal King, for the decree hath gone forth, that unto Him every knee shall bow and every tongue confess.

"Oh, what a field of labour, of benevolence, of missionary enterprise now opens to the apostles and elders of the Church of the Saints! As this field opens they will begin to realise more fully the extent of their divine mission, and the meaning of the great command to 'preach the gospel to every creature.'"

Parley P. Pratt, a modern Apostle, was a friend and follower of Joseph Smith. He sat at the feet of Joseph, as Paul at the feet of Gamaliel. These are Joseph's doctrines, the doctrines of "Mormonism," which stands for the Gospel in all the ages, and for the salvation of the living and the dead. God will judge no man for an opportunity that he never possessed. Faith and repentance are just as possible and just as effectual in the spirit world as they are in this sphere. But the ordinance of baptism—immersion in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—with other sacred ceremonies, must be done here, in places dedicated for the purpose. This vicarious work is absolutely essential, in order that the departed may be duly admitted into the Church of Christ and share in all its blessings.

In the Thirteenth Century a great Italian poet, the immortal Dante, produced a wonderful book, "La Divina Comedia" ("The Divine Comedy"). In one part of the poem, the author represents himself as passing through Hades

or Hell. In the first circle of the infernal depths—a region called "Limbo," which a footnote in my copy of the poem describes as a place "containing the souls of unbaptised children and of those virtuous men and women who lived before the birth of our Saviour"—he meets some of the noble characters whom the Apostle Parley mentions as inhabiting the Spirit World, and the guide says to him:

—"Inquirest thou not what spirits
Are these, which thou beholdest? Ere
thou pass
Farther, I would thou know, that these
of sin

Were blameless; and if aught they
merited,
It profits not, since baptism was not
theirs,

The portal to thy faith. If they before
The Gospel lived, they served not God
aright,

And among such am I. For these defects
And for no other evil, we are lost;

Only so far afflicted, that we live
Desiring without hope."—Hell, Canto IV.

Lines 29-39.

And this was all that Thirteenth Century theology could say for such men as Homer, Virgil, Plato, Aristotle and others, the best and brightest spirits of their times!

According to their Works

Was it not imperative that the Heavens should again open and God's Word go forth once more upon its mission of justice and mercy? The Gospel of Christ is consistent and reasonable. It does not pre-judge men, nor save nor damn them regardless of merit or demerit. Rewarding all according to their works, it gives to every creature, living or dead, a chance to accept or reject it, before final judgment. Is it not evident that Joseph Smith and "Mormonism" were indeed a necessity at the dawn of the Nineteenth Century, when even the Christian world had lost the knowledge of the true God, proclaiming Him either a nonentity incapable of act or utterance, or a monster unmerciful and unjust?

Sons of Perdition

God it not trying to damn the world, but to save it. All will be saved except "the sons of perditions," those who have had every opportunity to be saved—yes, saved and exalted. They who have known God, and have "tasted of the powers of the world to come," and then have thrown it all away, trampling upon the Truth as a thing of naught, denying the Holy Ghost, and "crucifying the Lord afresh"—these cannot be saved, for salvation is predicated upon repentance, and such have sinned away the power to repent. This is what makes their case hopeless. But comparatively few go that far. All the rest will be saved, and eventually glorified.

Different Degrees of Glory

There are different degrees of glory—a glory of the sun, a glory of the moon, and a glory of the stars. So Paul taught (I Cor. 15:40-42); and Joseph Smith taught it even more plainly. (D. & C. 76.) They who inherit celestial glory, of which the sun in the firmament is typical, are they who receive the Gospel in this life, and are valiant for obedience. They who inherit terrestrial glory, which differs from the celestial as the moon differs from the sun, are they who receive not the Gospel here, but afterwards receive it; souls not valiant, and who therefore "win not the crown." The inheritors of telectual glory, typified by the stars, "are they who are thrust down to hell," where they pay their debt of Justice, after which Mercy claims its own, and they are ushered into a light and freedom greater than the finite mind can comprehend.

Such is "Mormonism's" astounding declaration—the only religion on earth that dares to say "The damned can be saved!" Yes, anyone can be saved who will repent, even in the depth of hell. But why go there to repent? Why not make Peace with Heaven here?

A Nautical Illustration

I was crossing the Atlantic on an ocean liner. I was a first cabin passenger; and besides myself there were

upwards of a hundred others in that part of the vessel. The second cabin had about twice as many passengers, and in the steerage were several hundred more. The first cabin berths were not only the best furnished, but the most favourably situated for comfort, convenience, and safety. Every courtesy was shown to the passengers; the captain and other officers were their associates; their food was of the choicest, and they had the full freedom of the ship. They might go down into the second cabin, or lower down, into the steerage, and return, without hindrance or question. They had paid for these privileges and were therefore entitled to them. But it was different in the second cabin. There the food was not so good, the berths were less comfortable, and the privileges fewer. Passengers might descend into the steerage, but were not permitted upon the upper deck. In the steerage, conditions were even less favourable. The food was still poorer and the restrictions were more rigid. The occupants of that section were not allowed even in the second cabin. Having paid only for steerage accommodations, these were all that they could consistently claim. Viewing the situation, I said to myself: What a striking analogy to the final destiny of the human race, as set forth in the revelations of God! All men rewarded according to their works—saved according to their merits, in the eternal mansions of the Father! And I resolved anew that I would be a first cabin passenger over the ocean of life into the haven of Celestial glory.

Mormonism's Magnanimity

Joseph the seer, after gazing upon the glories of eternity, outlining the ultimate destiny of the human race, had another vision in which he "beheld that all children who die before they arrive at the years of accountability, are saved in the Celestial Kingdom." He also saw his father, his mother, and his brother Alvin in that Kingdom. His parents had received the Gospel; but Alvin died before it came. He was a good man, however, and had faith in

what the prophet told him. He simply had not been baptised. Nevertheless, Joseph beheld him in celestial glory, the highest glory of all, and it caused him to marvel. Then fell this word from Heaven:

"All those who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that Kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (Joseph Smith's Teachings, p. 19; Church History, Vol. 2, pp. 380-381.)

Could justice, mercy, magnanimity, go further?

The Source of its Strength

"Mormonism's" strength resides in the fact that every worthy man and woman connected with it is entitled to and receives a personal direct testimony of its truth. The Church of Christ is founded upon this rock—the Rock of Revelation—against which the waves of sophistry, the billows of bigotry, the breakers of persecution, beat and dash in vain. "Mormonism" is strong because God is its Author. It is the Everlasting Gospel, the saving, glorifying power of God, the power by which He carries on His mighty and marvellous work, bringing to pass the immortality and eternal life of man.

An Elder Writes . . . AN EXPERIENCE TO SHARE

SEVERAL years ago I was acquainted with a very fine young lady who was a member of a Protestant church in Canada. She had fine qualities, faith in God, and she sincerely thought her Church was true. One evening we engaged in a religious conversation and I tried to use my scanty knowledge of the apostasy of the Church she belonged to, in order to show her church was wrong.

But oh, the crude and cruel way that I did it! She agreed that the Roman Catholic Church had erred. I then presented that the Protestant churches had broken away from the Roman Church; that they came from a rotten root and therefore they were rotten, too. That cut her as a sharp knife, and she broke into a flood of tears. She retorted, "You can believe in your church, but leave mine alone!"

I had completely destroyed whatever chance I might have had for teaching her. She was in no frame of mind to learn that the Gospel had been restored.

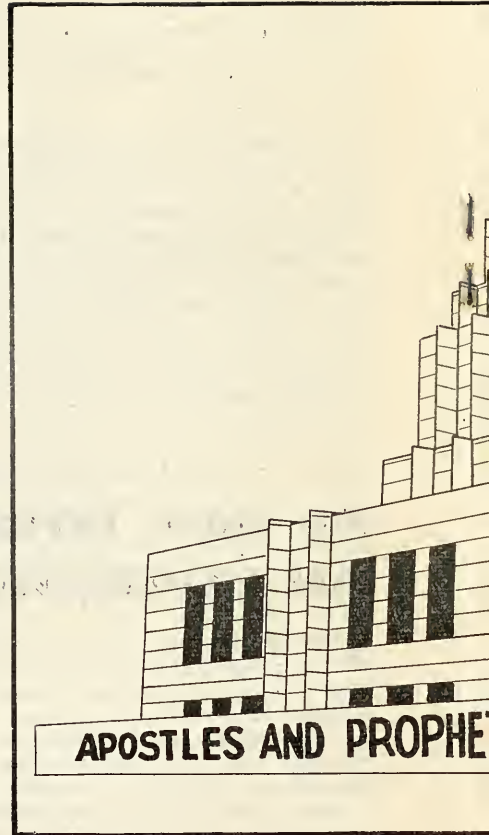
That event was an unhappy one which

caused me much regret and taught me a convincing lesson: never tell a person his or her Church is wrong without first presenting evidence and then show them the beauties of the Restored Gospel. How much sweeter that interview might have been if I had pointed out, with the aid of the Scriptures, the characteristics of the Church of Christ, and allowed her to weigh in the balance of her mind, the evidence presented.

Though we have a powerful testimony of the truthfulness of the restored Gospel, we should not attempt to destroy another person's faith in his or her church unless we are prepared to give them, in return, a far greater weight of goodness. We can do that by showing in the Scriptures the characteristics of the Church of Christ, and we can help others to measure their Church with those standards.

If we do this, we can bear our testimonies with power, and sincere people will see the truth of the Restored Gospel.

Elder B. K. Christensen

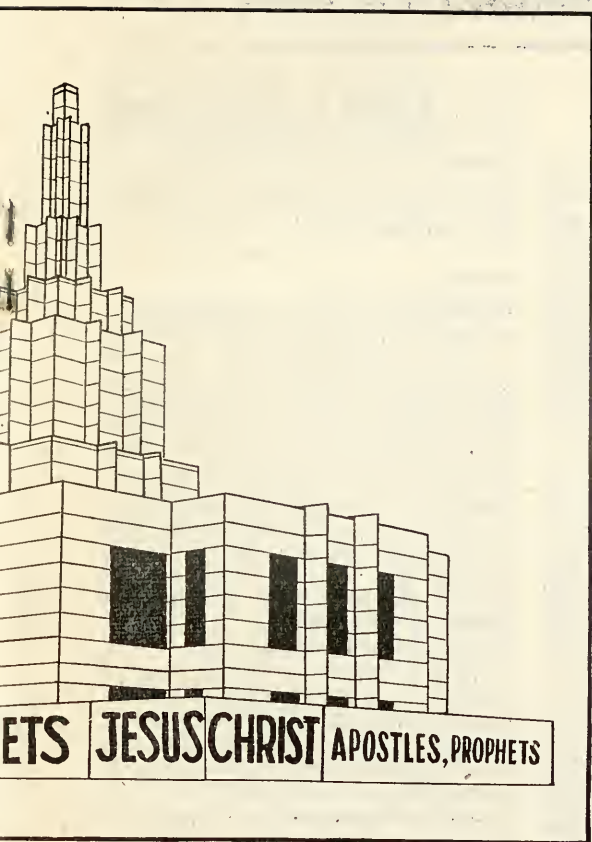


"NOW THEREFORE YE ARE NO MORE STRANGERS
CITIZENS WITH THE SAINTS, AND OF THE HO

AND ARE BUILT UPON THE FOUNDATION OF
CHRIST HIMSELF BEING THE CHIEF CORNER

IN WHOM ALL THE BUILDING FITLY FRAMED
TEMPLE IN THE LORD."

EPHESIANS 2



INGERS AND FOREIGNERS, BUT FELLOW
HOUSEHOLD OF GOD;

OF THE APOSTLES AND PROPHETS, JESUS
OUR STONE;

UNED TOGETHER GROWETH UNTO AN HOLY

2:19-21

Home Sunday School Lessons

NOVEMBER

Adults

DISTINGUISHING BELIEFS AND PRACTICES OF THE L.D.S CHURCH

Lesson XIV—Rise and Fall of the Jaredites

Is it the exception rather than the rule for people to call upon God? Home and community life so fast moving and complex that families find it difficult to get together to supplicate to God—Discuss. Give evidence that America is a choice land above all lands—a land of promise.

Lesson XV—A Chosen People

Discuss prophecies from Book of Mormon relative to the scattering of Israel. Why is it so difficult for the Jews to accept Jesus Christ as the Saviour of the world? Discuss “the Gentiles are destined to take a great and honourable part in the work of gathering, and blessings to be received.”

Lesson XVI—From Civilisation to Savagery

If ever men were God centred and had the religious motive as the one dominating and controlling purpose of existence the Nephites were those men. Why could they not remain true to their faith? How do you justify the preservation of the Lamanites rather than the Nephites? Read 3 Nephi. This scripture contains the best account available of many of Jesus' teachings.

Lesson XVII—Europe in the Making

Discuss fully Questions 7, 8 and 9 of this lesson. What part has God played in the history of nations? What is the view point of the Bible and Book of Mormon on this? Does religious and political freedom make any land “a land of promise”?

Lesson XVIII—Ministry of Saviour and His Apostles

Today's lesson shows us how the Spirit of God departs from those who wilfully choose evil in preference to

good—doubt sets in. Before giving this lesson take time to read over Life of Christ from the Bible and see how our religion comprises the teachings, and life, and actions of Jesus of Nazareth—What things appeal to you most in the Life of Christ?

Juniors

LEADERS OF THE SCRIPTURES

Lesson 14—Job, the Patient Sufferer

This is a wonderful lesson. Just how much can we all learn from Job? Discuss sufferings of some of the pioneers and their great faith.

Note Question 5. Do not overlook “Things to do” section of this lesson.

Lesson 15—Nehemiah, the Builder

This lesson gives scope to talk on the Church's plan for us. How can we encourage each other to do his share in the Church and go forward? How does Sunday School help us?

Lesson 16—Review of Lessons

Teachers! Are you taking heed of the “gem” especially for you at the beginning of each lesson? Do try to memorise them—they are helpful. You have five methods of reviewing lessons as outlined in the manual.

Lesson 17—Jared and his People

Faith and confidence are shown in this lesson. Read Ether, chapter 1-6, Book of Mormon and also the Bible's mention of the Tower of Babel. Leaders of Jaredite people seem to have had absolute confidence in God. What was the Lord's promise to them, and regarding the new land?

Lesson 18—A Nation that Forgot God

Read chapters 7-15 Ether. Here we are shown that when the people were righteous they prospered—when wicked only destruction followed. Is this true of all people? Note chapter 12:6-30 is the equivalent in the Book of Mormon to the famous chapter on FAITH in Hebrews 11 of New Testament. New Jerusalem discussed by Ether, chapter 13:3-10.

BRANCH TEACHING LESSON

October, 1953

Article 8: "We believe the Bible to be the Word of God as far as it is translated correctly . . ."

WE BELIEVE THE BIBLE TO BE THE WORD OF GOD

In the eighth Article of Faith Joseph Smith declared: "We believe the Bible to be the word of God as far as it is translated correctly . . ." The Church accept four books as its standard works. These books constitute the written guides in faith and doctrine for the Church. The first among these is the Bible. We accept the Bible as the Word of God with reservation in case of error in translation which may occur as a result of human incapacity.

We believe fully the original records to be the Word of God unto man, and as far as the records have been translated correctly we accept them, though any investigator is led to wonder how mortal man could make the translation of the Bible without making mistakes. The term "Holy Bible" designates a collection of sacred writings which contain an account of the dealings of God with the human family from the time of the creation until the close of the ministry of the Saviour and His apostles. It is divided into two main divisions. First, the written productions of pre-Christian times came to be known as the Old Testament. Those of the days of the Saviour, and years immediately following became the New Testament. This compilation supports the 39 books of the Old Testament. These may be classified as follows: The Pentateuch, called Book of Laws, 5; The Historical Books, 12; Poetical Books, 5; Books of the Prophets, 17.

The Five Books of Moses is the usual designation of the Books of the Law. The Historical Books, twelve in number, comprise Joshua, Judges, Ruth, the two books of Samuel, the two books of Kings, the two of Chronicles, Ezra, Nehemiah, and Esther. They tell the story of the Israelites entering the Land of Promise and their subsequent career through three distinct periods of their existence as a people. The Poetical Books are 5, Job, Psalms, Proverbs, Ecclesiastes and the Songs of Solomon. The Books of the Prophets, 17, comprise the larger works, Isaiah, Jeremiah, including the Lamentations, Ezekiel, and Daniel, commonly known as the works of the four major prophets, then the twelve shorter books, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, known as the books of the minor prophets.

The New Testament is comprised of four Gospels, the Acts of the Apostles, the Epistles of Paul, addressed to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and Hebrews, and Communications to Timothy, Titus, and Philemon. In addition to these, there are the general epistles of James, Peter, John and Jude and the Prophetic words consisting of the Revelation to John.

The authorised English version, or King James translation, was completed in 1611, this being a new translation of the Old and New Testaments from the Hebrew and Greek, made by 54 scholars under the direction of James the First. This version is now found in current use among most Protestant churches. The Bible is a divine record dealing with the creation and the history of man from the beginning.

HOME STUDY PROGRAMME

LESSON VI — The Lord's Government is Perfect

References:

We seek His kingdom. The Lord's Prayer. Matt. 6:9-13.

Different kinds of kingdoms. D. & C. 88:17-24.

No salvation in ignorance. D. & C. 131:1-6.

Discussion:

Man cannot live alone, isolated from all other human beings. It was decreed from the pre-existence that men should live in social relationships upon this earth. We lived that way in the spirit world. We will live in communities, cities, states and kingdoms after the resurrection from the dead. The family is the unit of the social order. Just how the inhabitants in the terrestrial and celestial kingdoms will be organised and governed we do not fully know. The family organisation with its power of increase is a blessing reserved for those who enter the celestial kingdom. In fact the crowning glory of exaltation is the blessing of the family organisation and the continuation of the seeds forever. This is confined by the decree of the Almighty to the highest degree of the celestial order which is composed of those who "overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." Nevertheless, there will be organisation and government and obedience to law, and the enforcement of law, in all other kingdoms.

The peopling of this earth commenced after Adam and Eve were driven from the Garden of Eden after their fall. The Bible does not give us any adequate account of the fulfillment of the commandment given to our first parents to multiply. It mentions only three children born to this first couple and all three of these were sons. The incomplete story of how Cain killed his

brother Abel, and then journeyed to the land of Nod where he took a wife, has led many to believe that there were human beings upon the earth other than the descendants of Adam and Eve. Such a thought is in conflict with the thread of genealogical descent as it is portrayed in all ages of holy writ. In the Book of Moses, in the Pearl of Great Price, these matters are made perfectly clear. Adam and Eve were the parents of many sons and daughters, most of whom rebelled against the teachings of their righteous parents. Cain married his brother's daughter, and there were many who followed him. When Satan came among the children of Adam and told them to reject the teachings of Adam they hearkened to his teachings and rejected the word of the Lord. The record says that "they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual and devilish." However, from this first family have come all the families of the earth, notwithstanding the great differences in race and colour. These variations in colour and race have come because of transgression and because the Almighty has placed marks upon certain tribes and peoples.

The Lord instituted the first government when He commissioned Adam and Eve and gave them dominion over all the earth. They were instructed by revelation and the appearance of heavenly messengers. Celestial law was given them and they were commanded to teach it to their children. We have seen how their children refused to hearken, and through their rebellion the divine theocracy, or government of God, was replaced by the government of men. This condition has prevailed in all the history of the world, with few exceptions, since that time.

In ancient times when government was centred in the hands of one ruling monarch whose powers were absolute, the rights and freedom of the people too frequently suffered. Their free agency was taken from them and their freedom was placed at the whim or fancy of the one who ruled. People submitted to such a condition because they knew no better. It took ages to develop in the human mind, through all the wickedness prevalent in this world, that there were rights and privileges which were theirs by divine decree and which could not justly be taken from them. The Saviour came to the earth to redeem it and all life upon it, while respecting the eternal law of free agency. Lucifer was willing to redeem the earth and all upon it by the destruction of free agency. He has been working on that principle among men ever since the fall.

We have learned in modern times—which truth would have been understood and practiced always if men had not rebelled against the authority of God—that all men are entitled to “life, liberty, and the pursuit of happiness.” These inalienable rights are for all men, unless they are forfeited by transgression. True freedom respects the rights of all men. It is the law of heaven. In the kingdom of God, when it is fully established, there will be a government similar to the government of the Church of Jesus Christ of Latter-day Saints.

A purpose of these chapters is to impress the reader with a few of the high lights in the government of this world from the beginning to the end of time. The great objective is to show that it is the right of Jesus Christ, the Creator of the earth, to rule and reign upon it, despite the fact that rebellious men have, under the dictation of the adversary of all righteousness, usurped authority. Satan for six thousand years has ruled and reigned upon the greater part of this earth. This rule has been, of course, through the hearts of those willing to serve him. Nevertheless the Lord has not relinquished all dominion to Lucifer's control. The hand of the Almighty has been over all nations to

limit them in their exercise of power, to turn them as He willed to bring to pass His everlasting purposes. When nations have become so corrupt that they could no longer endure, the Lord has caused their destruction, and they have passed away to make place for other nations. Abraham was not permitted to take possession of the land of Canaan at the time the Lord gave it to him for an everlasting inheritance, because the Lord said, “the iniquity of the Amorite is not yet full.” When that iniquity was full then the Amorites, like the people of Sodom and Gomorrah, were removed. For this cause many nations have gone down to destruction; and the course many are taking today indicates that the time is not far distant when they also shall be removed.

We have been taught to pray: “Our Father which art in Heaven, Hallowed by thy name. Thy kingdom come. Thy will be done in earth, as it is heaven.” That day is near at hand. The earth will be redeemed from all its unrighteousness and the government will be placed upon the shoulders of the Rightful Ruler who will have dominion over all the earth as Lord of Lords, and King of Kings, in a dominion which shall endure forever.

Questions:

1. What kind of government was given to our first parents?
2. Why did it not continue?
3. Why are man-made governments faulty?
4. How can we help hasten the restoration of a perfect government?
5. What will be the character of the Lord's government under which we hope to live?
6. Who will be permitted to be “citizens” of that perfect government?
7. Name some requirements of good citizenship in the Lord's kingdom.

BRITISH MISSION STATISTICS

ARRIVALS

	From	Assigned to
August 3rd		
Sister Agnes Thom	Airdrie, Scotland	Hull
August 10th		
Elder Samuel E. Sessions	Los Angeles, California	Nottingham
Sister Zatella F. Sessions	Los Angeles, California	Nottingham
September 10th		
Sister Lola L. Holland	Cardston, Alberta, Canada	Liverpool
Elder Lyle Holland	Cardston, Alberta, Canada	Liverpool
Elder Hugh Boyd Graham	Salt Lake City, Utah	Scotland
Sister Margaret Howard	Rexburg, Idaho	Manchester
Sister Jean P. Wallace	Boring, Oregon	Scotland
Elder Cecil Vaughn Jones	Logan, Utah	Norwich
Elder Robert A. Parks	Raymond, Alberta, Canada	Sheffield
Elder Neil Ransom	Nyassa, Oregon	Ireland
Elder John H. Whittaker	Salt Lake City, Utah	Manchester

APPOINTMENTS

Elder Robert S. Hosking was appointed Second Counsellor in the British Mission Presidency, August 15th.

Elder Samuel E. Sessions was appointed president of the Nottingham District, August 15th.

TRANSFERS

	From	To	Date
Elder Charles B. Yeates	Nottingham	Newcastle	September 9th
Elder Robert Wagstaff	Norwich	Ireland	September 9th
Elder David L. Warner	Manchester	London Office	September 9th
Elder Frank E. Young, Jnr.	London	Sheffield	September 9th
Elder Herbert Penton	Sheffield	London	September 9th
Elder William A. Palmer	Sheffield	Norwich	September 9th
Sister Burl Shepherd	London Office	Scotland	September 11th
Elder Heber D. Clark	Scotland	London	September 15th

RELEASES

September 23rd

	District of Service
Elder Frederick S. Buchanan*	Scotland

*Served as District President.

BAPTISMS

BIRMINGHAM DISTRICT

August 8th

Douglas W. Eglington

of Wolverhampton

August 22nd

Keith Oram of Birmingham

BRISTOL DISTRICT

August 8th

Harry Fletcher of Plymouth

Stanley V. Hill of Plymouth

HULL DISTRICT

July 25th

Valerie A. Mawson of Grimsby

Pamela M. Mawson of Grimsby

Dorothy M. Draper of York

Ernest Draper of York

William M. Benson of York

John J. McCabe of York

Gladys M. Oxenham of York

IRISH DISTRICT

August 8th

Raymond J. Service of Bangor

Joan Davison of Belfast

Elsie Davison of Belfast

September 10th

Marilyn A. Greer of Belfast

LONDON DISTRICT

August 23rd

Herta E. M. Jendras of South London

September 5th

Carolyn Tuelier of South London

NEWCASTLE DISTRICT

August 1st

Dale Kelly of Sunderland

Doreen Kelly of Sunderland

Elizabeth A. Firbank of W. Hartlepool

Joan Firbank of W. Hartlepool

Madeleine Tyson of Newcastle

Denise Huggett of W. Hartlepool

Peter G. Curryer of Newcastle

NORWICH DISTRICT

August 9th

Maureen L. Ethington of Ipswich

September 6th

Carol Susan Critch of Chelmsford

THE FAITH OF A CHILD

—contd. from page 221

lungs and some on rocking beds, some are being fed with a spoon. We are thinking about them, and I know, my little friend, that your faith can do much to make them whole. And over in the other ward there are others, adults, those who are old enough to be your parents, who are reaching out for help because they feel that medical science may fail. And with your faith they can know that when medical science has to lay the burden down, the power and priesthood of God can pick that burden up and restore them to health and strength.

Up there in another ward of that hospital there is another sweet friend of mine. She is almost ninety-three years of age, still clear in her mind. She knew about the years that she had spent in the temple of God, saying as the Master said to that thief upon the cross, "Today shalt thou be with me," (Luke 23:43) as she worked for the dead.

Joe, remind me that I must not forget her birthday this coming July. There must not only be flowers from the Moose Lodge, but there must also be flowers from the ward to which she belongs.

I also have another friend about whom I am thinking. She is not in the hospital. She is at a home. Her limbs are rigid. She cannot use her hands. She cannot walk. Her eyeballs appear to be frozen in their sockets. She has been that way for twenty-five years, and yet when I call on her, she laughs, or tries to; she tries to joke; she asks

me to take her to a dance.

And so, Joe, I am talking to you. I hope you are listening. There are many others like you, and we remember them too. We may not have the time to call often. I know others who must not be forgotten. Oh, I am thinking of the sisters who live on the top floor of the Constitution Building, over here on Main Street. Some of them near unto ninety, who cannot get out, but who love the Church, who appreciate the blessings of the priesthood, and who are praying for you and for me, and for the brethren of this Church.

God bless the eight-year-olds of this Church, those who have been baptised. When you were baptised, Joe, you were not sprinkled; water was not poured upon you; but you, like the Master, to commence to fulfil all righteousness, were taken down into the water; and you were immersed; and now yours is the opportunity to follow in the footsteps of your Saviour and be like unto Him.

God bless you, my young friend, with the power of the priesthood of heaven. God grant that His Spirit may be and abide with you and with your partners down there in that polio ward. Thank your doctors and your nurses for me, they who are so kind and so gentle and so concerned about the restoration of health to you and your companions.

But, Joe continue to rely upon your God. Whatever the results may be, you are of the kingdom of heaven. God grant that we may all have your faith, I pray, in the name of Jesus Christ. Amen.

BRANCH DIRECTORY

British Mission, September, 1953

ABERDEEN

58 Polmuir Road.
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
Priesthood, 12.30 p.m.

ACCRINGTON

97 Blackburn Road.
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
Priesthood, 5.15 p.m.
M.I.A., Wednesday, 7.30 p.m.

AIRDRIE

40 Hallcraig Street.
Sunday School, 1 p.m.
Sacrament Meeting, 2.30 p.m.
Priesthood, 12 noon.

ASHTON-UNDER-LYNE

P.S.A. Rooms, St. Michael Street.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.

BANGOR

17 High Street.
Sunday School, 11.30 a.m.
Sacrament Meeting, 7 p.m.
Priesthood, 6 p.m.

BARNESLEY

34 Victoria Road.
Sunday School, 3 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 4.45 p.m.

BELFAST

13 The Mount.
Sunday School, 11.30 a.m.
Sacrament Meeting, 7 p.m.
Priesthood, 10.45 a.m.

BIRMINGHAM

23 Booth Street, Handsworth.
Sunday School, 3 p.m.
Sacrament Meeting, 5 p.m.
Priesthood Meeting, 10 a.m.

BLACKBURN

Preston New Road.
Sunday School, 2 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1 p.m.

BOURNEMOUTH

Fellowship Hall,
9 Kimberley Road, Southbourne.
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.15 p.m.

BRADFORD

Woodland Street Chapel, off City Road.
Sunday School 2 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1 p.m.

BRIGHTON

Pard Road, Coldean Estate.
Sunday School, 2.30 p.m.
Sacrament Meeting, 3.45 p.m.
Priesthood, 11 a.m.

BRISTOL

176 Cheltenham Road.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 9.30 a.m.

BURNLEY

1 Liverpool Road.
Sunday School, 2 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 5 p.m.

BURY

Fletcher Hall, Hampson Street,
Radcliffe.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.

CARDIFF

57 Conway Road, Canton.
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5 p.m.

CATFORD

115 George Lane, London, S.E.6.
Sunday School, 3 p.m.
Sacrament Meeting, 5 p.m.
Priesthood, Tuesday, 7.30 p.m.

CHELTENHAM

Chapel, Knapp Road.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.15 p.m.

CHELMSFORD

Jubilee Road on Roman Road.
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5 p.m.

CHESTERFIELD

15a Packer's Row.
Sunday School, 5.15 p.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, Tuesday, 7.30 p.m.

COLCHESTER

Conservative Club on Museum Street.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5 p.m.

COVENTRY

Sir Henry Parkes' School, Canley.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6 p.m.
Priesthood, 5 p.m.

DARLINGTON

151 Northgate.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.

DERBY

Unity Hall, Normanton Road.
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
Priesthood, 10.20 a.m.

DEWSBURY

10 Oxford Road.
Sunday School, 2 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1 p.m.

DONCASTER

1 Auckland Road.
Sunday School, 3 p.m.
Sacrament Meeting, 5 p.m.
Priesthood, 2 p.m.

DUBLIN

21 Molesworth Street.
Sunday School, 11 a.m.
Sacrament Meeting, 12 noon.
Priesthood, 10 a.m.

DUNDEE

53 Old Glamis Road.
Sunday School, 11.15 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 10.15 a.m.

EASTWOOD

Church Street, Eastwood.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 4.45 p.m.

EDINBURGH

2 Hillside Crescent.
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 12.30 p.m.

GLASGOW

7 Claremont Terrace, Charing Cross, C.3
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 12.30 p.m.

GRAVESEND

21 Pelham Road.
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.

GRIMSBY

Friargate, Cartergate.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.15 p.m.

HALIFAX

2 St. James's Street.
Sunday School, 2 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1 p.m.

HUCKNALL

Byron Buildings, Market Square.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6 p.m.

HUDDERSFIELD

9 Rosemary Lane.
Sunday School, 2 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1.15 p.m.

HULL

Corner Wellington Lane and Berkley Street.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.15 p.m.

HYDE

221 Market Street.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.

IPSWICH

108 London Road.
Sunday School, 10.45 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.15 p.m.

KIDDERMINSTER

Park Street.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.

LEEDS

140a Woodhouse Lane.
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, 4.45 p.m.

LEICESTER

All Saints Open, Great Central Street.
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 10.15 a.m.

LETCHEWORTH

Vasanta Hall, Gernon Walk.
 Sacrament Meeting, Sunday, 6 p.m.

LIVERPOOL

4 Millbank, "Summerfield".
 Sunday School, 11 a.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, 10.15 a.m.

LOUGHBOROUGH

Old Age Pension Club, South Fields.
 Sacrament Meeting, Sunday, 3 p.m.

LOWESTOFT

20 Clapham Road.
 Sunday School, 10.30 a.m.
 Sacrament Meeting, 6.30 p.m.

LUTON

Beech Road.
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.

MANSFIELD

39a Albert Street.
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.

MERTHYR TYDFIL

Penyard Road, off High Street.
 Sunday School, 10.15 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 12 noon.

MIDDLESBOROUGH

15 Stockton Road.
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 5 p.m.

NELSON

91 Railway Street.
 Sunday School, 11 a.m.
 Sacrament Meeting, 6 p.m.

NEWCASTLE CITY

20 Archbold Terrace, Jesmond.
 Sunday School, 3 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 4.45 p.m.

NEWPORT

Liberal Hall, Hill Street, off Commercial Street.
 Sunday School, 10.15 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 2 p.m.

NORTH LONDON

88 Archway Road, London, N.2.
 Sunday School, 4 p.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, 3 p.m.

NORTHAMPTON

89 St. Michael's Road.
 Sacrament Meeting, 6.30 p.m.

NORWICH

60 Park Lane.
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.

NOTTINGHAM

28 Loughborough Road, West Bridgford.
 Sunday School, 10.45 a.m.
 Sacrament Meeting, 6.15 p.m.
 Priesthood, Thursday, 7.30 p.m.

NUNEATON

Masonic Hall, Newdegate Place.
 Sunday School, 5 p.m.
 Sacrament Meeting, 6.30 p.m.

OLDHAM

Neville Street.
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.

OXFORD

Liberal Hall, George Street, Summer-town.
 Sunday School, 4.45 p.m.
 Sacrament Meeting, 6 p.m. (on 2nd and 4th Sundays of the month).

PETERBOROUGH

303 Eastfield Road.
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 10 a.m.

PLYMOUTH

(1) Honicknowle Primary School.
 (2) Farley's Recreation Hall.
 Sunday School, 10.30 a.m. at (1)
 Sacrament Meeting, 6.30 p.m. at (2)
 Priesthood, 5.30 p.m. at (2)

PONTYPOOL

Trevethin Lane, Pontneyndd.
 Sunday School, 3 p.m.
 Sacrament Meeting, 5 p.m.
 Priesthood, 2 p.m.

PRESTON

245 Ribbleton Avenue.
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
Priesthood, 5 p.m.

READING

Labour Hall, Minister Street.
Sunday School, 3 p.m.
Sacrament Meeting, 4 p.m.

ROCHDALE

L.D.S. Chapel, Lower Sherrif Street.
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.

ROMFORD

Scout House on Mordon Road, off
Whalebone Lane from Chadwell
Heath Railway Station, near Rom-
ford.

Sunday School, 4.30 p.m. (1st and 3rd
Sundays of every month).
Sacrament Meeting, 4.30 p.m. (2nd and
4th Sundays of every month).

SCARBOROUGH

Roscoe Rooms, Roscoe Street.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.

SHEFFIELD

Corner of Lyons Road and Ellesmere
Road.
Sunday School, 2.15 p.m.
Sacrament Meeting, 5 p.m.
Priesthood, 3.45 p.m.

SOUTH LONDON

Mission Headquarters,
149 Nightingale Lane, Balham, S.W.12.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 12.15 p.m.

SOUTH SHIELDS

95 Beach Road.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1.30 p.m.

SOUTHEND

St. John's Ambulance Hall, Queen's
Road, Princes' Street.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5 p.m.

SOUTHPORT

Labour Hall, Wright Street.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.

ST. ALBANS

Abbey Restaurant Hall, 34 Holleywell
Hill.

Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 11.30 a.m.

STOCKPORT

Textile Hall, Chestergate.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.

STROUD

Godolphin House, Nelson Road.
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.30 p.m.

SUNDERLAND

18 Tunstall Road.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 1 p.m.

WEST HARTLEPOOL

Corner Osborne Road and Dalton
Street.

Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1.30 p.m.

WESTON-SUPER-MARE

11 Ellenborough Park North.
Sunday School, 3 p.m.
Sacrament Meeting, 7 p.m.
Priesthood, 11 a.m.

WIGAN

278 Gidlow Lane,
Sunday School, 2 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, Tuesday, 8 p.m.

WOLVERHAMPTON

Brighton Ballroom, Crawford Road.
Sunday School, 3.30 p.m.
Sacrament Meeting, 5 p.m.

YORK

Co-operative Building, Railway Street.
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.30 p.m.

WYTHENSHAW

Royal Oak Schools, Royal Oak Estate.
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.

WAKEFIELD

2 Cathedral Chambers.
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
Priesthood, 12.45 p.m.

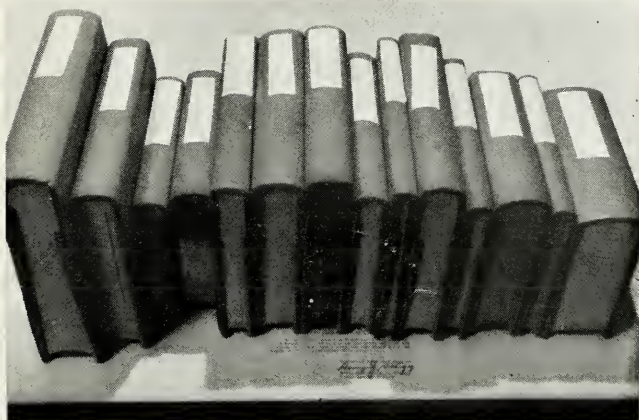
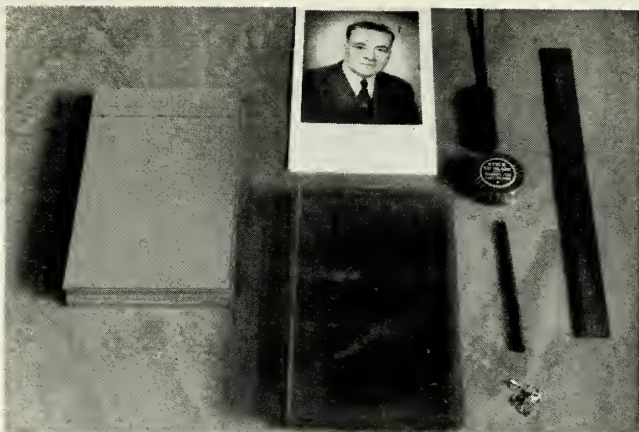
BUREAU OF INFORMATION

Here are a few ideas that might be used in your BUREAUX OF INFORMATION. The pictures are easily placed in permanent frames by using glass to cover them and a strawboard back to hang them. A stick-to-glass tape may be used to seal the picture between the glass and the backing. Hangars may be placed on the strawboard back to hang the pictures.

Now for the books, note in the picture that they are covered with a good grade of brown paper and sticky labels bearing the title and author are placed on the covers. If the book is borrowed for the BUREAU OF INFORMATION, make another label and put on the front of the book to show who the book belongs to.

Another suggestion. Get the missionaries to place their CHURCH NEWS sections and IMPROVEMENT ERAS in the hands of the branch presidents so these publications may serve all the members of the branch. They may have other material, too, that will be suitable for your BUREAU OF INFORMATION.

Editors



Immortality

I FEEL in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilac, the violets, and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history. For half century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens with the dawn.

Victor Hugo.